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ON THE HORIZON OF THE CHRISTIAN CHURCH

LARGE STUDENT CHRISTIAN CONFERENCE

The Student Christian Movement began as a great missionary and evangelical movement of the students of the British Isles. It has since developed into an international movement of students who are united in the attempt to live the Christian life and to help others do the same. There are now branches of the movement in almost all the British colleges, and there are also student movements in many other countries. These are all bound together as the World Student Federation, and every four years a conference is held to which representatives come from all over the world. The eighth quadrennial conference was held this year at Liverpool, January 2-8, with about 2,000 visitors in attendance, and of these, 150 students were delegates from colleges in other countries, while a great many more foreign students came as delegates from British colleges, several of them from Woodbrooke and Kingsmead. The subject of the conference was "The Purpose of God in the Life of the World Today."

NEW LEADER CHOSEN FOR SALVATION ARMY

Edward J. Higgins, of England, was elected commanding general of the Salvation Army's worldwide organization, February 13, to succeed General Bramwell Booth, who was adjudicated unable, through ill health, to continue as head of the Army, at an earlier session of the High Council. The election of General Higgins, heretofore a commissioner and chief of staff, marks a new phase in the long struggle to release the organization, with its property assets, from control by members of the Booth family. From its foundation the Salvation Army has been subject to "one-man control," and yet it has been served by a multitude of men and women, religious leaders who have again and again proved their capacity in all kinds of trial and difficulty. In the grave and continued illness of the General, the organization was confronted with a "new

occasion" which seemed to point to a "new duty" and the summoning of the High Council for the first time in its history. So from east and west, leading men and women of the Army were brought from some twenty-five different lands to confer with those in Britain on the situation. The council's action put the next move upon General Booth who has been unwilling to relinquish his position of direct control, although the vote in the council stands fifty-two to five to do so, and he has filed proceedings questioning the legality of the 1904 deed poll under which the council functions.

GERMAN TABLET COMMEMORATING RELIEF

The German Government officially dedicated, on December 6, a tablet in remembrance of the assistance which Germany received from foreign countries. It is placed in the Welfare House, Berlin, the home of the League of Associated Charities in Germany, and bears an inscription which may be translated: "Remain, Thou Stone, a witness of our gratitude for help and kindness, which a world extended to us in the years of our need." Members of the German and Prussian Governments, of the Reichstag and the Diets of the different States, representatives of the welfare organizations of Germany, the religious leaders, the cities, the federal depots of health and labor and many others, including many of the German co-workers of the relief time, probably 150 in all, were present. In the name of the welfare societies, the president of the league thanked the ministers of food and agriculture in the name of President Hindenburg and of the Federal Government. Gilbert McMaster, American Friends representative on the German International Secretariat, spoke for the foreign contributors.

NEED FOR UNITED FRONT AGAINST ALL WAR

Arthur Ponsonby, M. P., of England, writes caustically in the current *Goodwill* on the failure of the churches, both established and nonconformist, to present a clear and united front against all war. "With the exception of a few isolated courageous figures and one or two sectional movements frowned upon by the higher ecclesiastics," he writes, "it must unfortunately be admitted that the churches recognize no responsibility in this matter whatsoever, and show not the slightest disposition to undertake any sort of movement, not to speak of crusade, against the most hideous danger with which humanity has ever been confronted." Edith Fenner, writing on Constructive Pacifism in *The Friend* (London) says, "We need men and women fired with a love for mankind, so fierce that it seeks to burn out the misery, degradation, and poverty which go hand in hand with war; men and women equipped with a knowledge of economic facts which will serve for a definite and constructive program of disarmament."

STATE HOME MISSION COUNCILS FORMED

Significant as any other feature of the program of the twentieth annual meeting of the Home Missions Council, held in Atlantic City, January 9 and 10, was the announcement by Dr. William R. King, Executive Secretary, that since the meeting in Cleveland in 1928, following the Church Comity Conference, seven state home mission councils have been formed as follows: Oklahoma, Oregon, Michigan, Tennessee, Georgia (not yet complete), Kentucky and Alabama. While three of these organizations are likely to evolve into state councils of churches it was the stated opinion of Dr. King that this will be a desirable development, preventing overlapping and multiplication of state bodies. Invitations have come from several other states asking the assistance of the Home Missions Council in the organization of state councils. "It is my hope," said Dr. King, "to have a council in every state."

You too will be pleased

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WALTER C. WOODWARD, Editor

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EDITORIAL

From the Lips of a Business Man

IT WAS our privilege the other day to hear a remarkable address to a large group of business men by a man who devotes his entire time to studying the human side of industry and who gives expert counsel on industrial morale to business organizations. The significant subject of the address was, "Horse Power and Heart Power in Industry." On the basis of wide experience and expert knowledge he made an impressive emphasis of the human and spiritual implications in business in sympathy with the poet's reminder that "a man's a man for a' that." "What attitude do you allow yourself to take toward folks?" the speaker asked. "Not toward your friends and those in your own group, but toward people in general? Are you interested in them and in their problems? Do you really know people? Do you keep yourself aloof and refuse to let people know you? How do you make your decisions concerning them—do you base them on facts or on prejudice?"

After throwing out these and other leading questions, the speaker laid down certain principles which he gave as conclusions which he had drawn from his experience in dealing with men. We repeat a few of them which appealed to us as strikingly applicable outside as well as inside business circles.

"You can bring people up only to that standard of life and conduct which you, yourself, set." As illustrations were given to support this statement, our thought extended to all those who are in positions of spiritual and educational leadership.

"Never wait for the other man to do the fair thing first—some one has to take the first step if the right is accomplished and why not you?" Our mind may have wandered but we thought immediately of disarmament and cruiser bills.

"In any decision you are called upon to make, you cannot afford to think of your own interests first or chiefly. You are but one and there are *many* others whose interests are involved." Fantastically ideal? But it sounds strangely like something we've read in a spiritual guidebook widely accepted as authoritative.

"You cannot afford to let the things you do not like in men prejudice you so that you cannot see the good which is in everyone. Be charitable in judging others but very exacting in judging yourself." By this time our speaker was getting embarrassingly personal.

In conclusion he said, "Perhaps you men do not

recognize what I have done, but I have paraphrased the simple principles which the greatest engineer of men laid down centuries ago. These are the principles of Jesus. They are not to be framed and hung on the wall, but must be practiced in everyday life if we desire sound business."

Social Reform Comes By Soul-Cure

AMID all the tension and the turmoil, the discontent and the distractions of our modern life, there is an undercurrent of reality that is reassuring. We deplore the superficiality and the irreverence of what appears to be a godless age, and we have little patience with what seem to be the substitutes for the sanctions of revealed religion. But now and then we are surprised at some evidence of spiritual appreciation given in unexpected places.

Many, many hard-headed, clear-thinking business men, for example, are coming more and more to realize that the splendid structure of industry which they have reared is bound to topple and fall unless more consideration is given to fundamental character and human values. They recognize that the stars in their courses fight for righteousness and that men, the workers, created in God's image, are infinitely more than pawns on the financial chessboard—they are spirit as well as body. Men, too, are looking less confidently than they have done upon social betterment as the cure for society's ills, and are more conscious of the spiritual problems involved. Social betterment is not enough.

A paragraph in a recent letter from a friend impressed us. He said in effect that nothing in the world but the pure and powerful "Gospel of God concerning his Son" will open and anoint the eyes of this generation to "see God" and perfect the reforms absolutely essential for the cure of personal, national and international crime. I am for all sorts of sincere social reforms, he continued, but more than all others is the spiritual, soul-cure kind absolutely essential. Neither ritualism nor formal worship will do it, neither rationalism nor semi-rationalism nor a cut-and-dried dogmatism will do it; not even will pure evangelism until it is impregnated with and by the awakening, regenerating power of the recognized and realized Holy Spirit. They are right who say peace will not come until it comes in the hearts of men, though they are wrong who declare we can do nothing.

ing to restrain even militarists into more decent behaviour until Christ returns. Christian pacifists must make it clear to everybody that the "Kingdom of God is righteousness and peace and joy in the Holy Spirit."

The Measuring Rule of A Man's Reward

HUMAN LIFE is short in years, for we live intensely and cannot help it. Into these few fleeting hours that make up life, history is crowded and condensed, that the present may keep balance with the past. Life is to be measured by thought, knowledge, opportunity, achievement, progress, rather than by the moments which make the days and the years, as the shuttle passes to and fro in the loom, until the threescore and ten is credited to a man and the slender thread is broken.

In the great sphere of the eternal plan, man's part is but a segment. Yet, every life has an end to serve. With some it is to teach others forbearance and patience, to try temper, for no one knows what he is until he is tried. But "God will turn our very

faults into blessings for other and more obedient souls." The only great thing in life is what of God's will there is in it. Henry Drummond used to say, "The maximum achievement of any man's life after it is all over is to have done the will of God." The supreme principle is to adhere through good report and ill, through temptation and prosperity and adversity, to the will of God wherever that may lead. This is the principle underlying all human happiness and all truly great success.

His fruits reveal the nature of his life and are the measuring rule of a man's reward. The essence of the wisdom of the ages and the embodiment of centuries of human history point to the good deeds of men as the fruit of a godly life. The pyramids, which were built by human pride, are being worn away by the silent friction of the centuries that drift over them, while the old wells dug by the patriarchs to water their thirsty flocks are still pouring forth their sweet waters. So the works of mere ostentation, however wonderful, will be forgotten, while good deeds, however humble, open veins from out the heart of the eternal. They are harvest for eternity. "Deeds alone suffice."

The World's Need and the Gospel to Meet it

BY ROBERT E. SPEER

An Address, In Part, Delivered at the Recent Quadrennial Meeting
of the Federal Council of Churches

THE World's Need and the Gospel to Meet It—these are old and familiar words and the ideas that they suggest are old and familiar ideas. And our temptation sometimes is to grow restless with them and just because they are old and familiar to discard them and to substitute for them whatever we can think of that is new and different. To yield without reservation to that temptation would be just as foolish as it would be to reject our old categories of thought—time and space and cause and effect and succession or the thought and use of the natural elements, fire, water and air, and land and sea.

After all there is plenty of novelty in the application of the old and familiar principles to the new conditions of our day. Without abandoning any of the old and abiding truth, one has no very great difficulty in finding new terminology. Professor Tawney had no trouble in doing this in thinking of the evil of a selfish world in terms of "the sickness of an acquisitive society." And one could carry much further this idea of the transposition of the old conceptions of the world's wrong and sin into terms of sickness and disease. The world itself is ready to admit that something of this sort is the matter with it. It believes itself to be sick and the physicians who are best informed about the patient have no great difficulty in dealing with its condition in terms of medical diagnosis, and trying to prescribe for it the remedies that will meet its sickness and its suffering.

WORLD PROBLEMS ARE INDIVIDUAL PROBLEMS

It may be that there is too much agreement among us in trying to think of the world's need today in these new terms. One wonders whether some of the agreement among the doctors is not so specious as to call for a little scrutiny and examination. They are agreed, for example, in finding the source of the trouble today almost always in the field of our

collective relationships. They pass over the difficulties which are local and personal, and often even the national difficulties, and concern themselves with those larger aspects of our modern world which are obvious enough—our international, interracial and collective troubles.

We are tempted to think of the problem of the world's need in these broader, collective terms because it makes us more comfortable. I heard a little boy say to his mother some years ago, when she was talking to him regarding his personal shortcomings, "Won't you please change the subject? I don't think what you are talking about is very interesting." It came entirely too close home! One wonders whether a good deal of the ordinary modern diagnosis of our world needs may not concern itself as much as it does with the problems of collective relationships because they are more interesting and more distant than the problems and needs of our local communities and of our personal and individual lives.

A moment's reflection, however, will show us that these world problems are individual problems. I remember the writings of Orestes Brownson, who moved through a pretty wide range of contradictory ideas but held to one great principle. That was the organic interpretation of national life and duty, and he always found the same obligations and sanctions, and very much the same type of problem, in society as in the life of every individual man and woman throughout the world. So one does not bother himself very much with the attempt to divide between the need of the individual man and woman and the needs of the world or between the Gospel that will meet the needs of the world collectively, and the Gospel that will meet that need fundamentally and individually—they are all the same needs, and the same Gospel will meet them all. Individual men and women and all men and women come under the great unity of our common humanity.

When we try today to listen to the voices that are seeking to describe the needs of the world, it is a jangle of conflicting ideas.

ECONOMIC SOLUTION INADEQUATE

We hear the voices of those who insist on considering the health of the world in economic terms. We have had produced in America recently a great book that has rewritten our national history in terms of the dominance of economic motives and interests. It is a notable book in one respect; it was written by a man and woman together, and it has sought to do justice to the place of woman in American life, and in the development of American civilization. It is the "Rise of American Civilization" by Dr. Charles A. Beard and Mrs. Beard. But it gives one a feeling of chill. It reduces the spiritual forces to a minor place. It makes no mention, in two great volumes of about eight hundred pages each, unless I missed the names, of Horace Bushnell or of Phillips Brooks. It is not a reconstruction of American history that makes the deepest appeal to us. Everything is expressed in terms of economic motivation with subordinated reference to spiritual causes or the great Christian conceptions. And all around us today are honest men and women who are proposing to solve the problems and needs of the world in economic terms.

There is a sense in which the world's problem is not an economic problem; it is not so in the sense that the world's resources are inadequate to the needs of mankind. The food supplies of the world, Professor East tells us, will not maintain any larger population than is here now—we have come to the crossroads and must choose between birth control and economic starvation. I do not think that is true. The resources of the world are abundantly adequate to meet the needs of mankind, and they always will be. There need not be any hunger or suffering or want anywhere in the world. You can certainly say it of the world as a whole. I travelled across Argentina at the time of the greatest famine we have had in recent years in China. Men were dying by the millions in China for the need of food. In Argentina, piled up by the railway stations, the grain reservoirs were full and wasting—enough to have fed the hunger of Asia. And I think this is true even in China herself. Not to speak of our undeveloped economic resources or the discoveries of synthetic chemistry which will be made as there will be need, there is enough in the world now for all.

The problem of the world's need is economic, however, in the sense that there is inequitable distribution between nation and nation and between class and class and between individual and individual. Men are not contributing to the life of the world according to their ability and are not content to draw from the world's supply according to their need. Some of them are drawing at a rate which is greater than their own needs, and others get far less. The sickness of the world is an economic sickness also in the sense that there are real economic wrongs and injustices, due in part to individual delinquencies such as greed and exploitation, indolence and waste, and due in part to wrong economic systems and principles, and to the lack of check on the operation of principles, limitedly right. There is a real work of economic readjustment to be done; there are economic wrongs to be righted and a new economic order to be discovered and established, wiser than any that men have yet lived by.

And some tell us that the need of the world is educational. And if we mean by education the dissemination of right ideas, and the power to use those ideas effectively in human life, then fundamentally, of course, the need of the world is always an educational need. We have wrong ideas that are too potent and we have right ideas that are ineffective. But the educational need of the world is fundamentally ethical and spiritual.

MORAL EVIL THE GREAT OBSTRUCTION

Fundamentally the problem is how to get rid of moral evil. And here, obviously, the need of the world is just the same as

the need of the individual. The need is to find deliverance from fear—health-fears, money-fears, work-fears, fears of relationships, fears of the future and of what it may or may not bring. Few of us have learned the escape from fear. And what is true of the individual is true of the nation and of the world. It is full of fear, and fear breeds armaments and wars.

The world needs to discover also a way by which not only fear but suspicion can be overcome. Again the individual and the collective whole have the same needs. Men and mankind need to be lifted out of distrust. Where does it come from? No doubt from the sense of superiority and from not crediting others with the same things with which we credit ourselves. Nation A suspects Nation B and arms against it, and Nation B suspects Nation A and arms—and so on. Why let the suspicions nullify one another? Such suspicion in the last analysis simply rests on each man's unwillingness to grant to others that which he expects them to grant to him.

The nations do not trust one another's honesty and accordingly we load ourselves with military accoutrements and say that we fear that the other man will come and take our property away from us. All the nations feel this way. Either there is universal ground for this kind of feeling, or there is practically no ground at all. And we would do well to rid life of the incubus and the curse of it. For myself, I think we should all be in the League of Nations, building a law-abiding world.

The world is getting very sick of the perpetual talk about strife and the inevitableness of war, and we are hungering to get rid of that burden. I tore out of an Anglo-Indian paper in India this poem which was written by an Indian poet:

"Weary are we of empty creeds
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;
Weary of rites wise men condemn,
Of worship linked with lust and shame;
Weary of Custom, blind, enthroned;
Of conscience trampled, God disowned;
Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased no more a queen
Nor knowing what she once hath been;
Weary of babbling about birth,
And of the mockery men call mirth;
Weary of life not understood,
A battle, not a brotherhood;
Weary of Kali Yuga years,
Frightened with chaos, darkness, fears;
Life is an ill, the sea of births is wide,
And we are weary; who shall be our guide?"

And all the rest of the world, too, is weary of the battle instead of the brotherhood.

FOR PURPOSES OF LIFE INSTEAD OF DEATH

The world needs, too, a new ideal of world-service and unity. A few years ago I travelled in Persia in the midst of a bitter winter, and we stopped one day in front of a little Persian tea house, and looked over the barren waste of Persia. As I sat in front of the tea house I found in my pocket a bunch of newspaper clippings, which had been sent to me, and among them a speech of Mr. Vanderlip's, which he had made after the war in Southeast Europe. He made a plea for the new conception of what it was right and possible for nations to do. The United States had always thought it was legitimate to spend any amount of money in necessary war, and in preparation for war. They would go anywhere in the world and spend that money for purposes of necessary war, but never were willing to believe that they were warranted to spend in the same way the proceeds of taxation in the mere ministry of peace. And he made a plea for construction and up-building, for purposes of life instead of death. And I looked out in front of me and

saw the poor land of Persia, and I knew that what we spent in one day in the World War would have rehabilitated the land, would have built roads and given them a school system, and hospitals and sanitation, and Persia would have been put on the beginning of a new national life—all with what we were spending daily in the great war!

As we neared the village of Turkomanchai a farmer came out with his little boy and as we went on together we talked with him about his country. The road was a bog of mud in which the horses sank above their knees. The farmer and his son walked along a narrow embankment thrown up beside the road. We asked him about the conditions of his country. It was a ruin, he said, without roads, without schools, without freedom and without progress, "but," said he, "these conditions will not continue long. Persia was once a great country and Persia can be a great country again. Our people are good people. All they need is for someone to come and help them to begin. And America is coming. She is coming to help us to build schools, to show us how to make roads and to recover the glory of the past." What could one say to such a man? Should we have told him that his ideas were chimerical and that nations regarded the destruction of other nations as a legitimate form of expenditure but not their reconstruction? And yet, what could be more Christian than such a reconception of national duty as would lead each nation to ask how it could be most helpful to other nations?

(To be Continued.)

What I Said in Meeting

BY EDWARD THOMAS

LAST week an acquaintance of mine was buried in what might be called a drunkard's grave in Rochester, New York. He was an able and learned lawyer, had been district attorney of Atlanta, Georgia, and had been practically the head of the judiciary committee of the legislature of his own State. For over three years we had offices in the same suite. He often came into my room to discuss law, or politics or philosophy, or literature. I can readily believe the letter from his alma mater saying he had led his class in college by a wide margin, being especially remarkable in religion. While I knew him his only interest in life was strong drink. He cared only to earn \$25 to \$50 a week to pay for board and room and drink. He never cared how soiled and torn his clothes were, or how full they were of holes burned by cigarettes.

I am reminded of him and his wasted powers when I remember a story told at the meeting of the American Friends Service Committee three weeks ago—a story of the great banker of Geneva, who financed the buying of sites for the buildings of the League of Nations. At that meeting a speaker told how the Geneva banker said to him, "The Quaker Center here is the soul of the League of Nations."

I had failed to find a new soul for the hard-drinking friend of mine. But the Quakers had found a new soul for Geneva. That banker had also told another Quaker that the Quaker Center had given a soul to the League of Nations. He said that two or three years ago the different departments of the League of Nations, and the offices of the organizations associated with it or interested in the same ideals, were full of hard-working men and women who had no more outlook in their work than has the bookkeeper who is said to be unable to see beyond the top of his ledger. The Quaker workers at the Quaker Center discovered that there were many wonderful personalities among these men and women, so the Quakers invited to a luncheon party the head of each of these departments and of these organizations, or an active worker in each of them, so the men and women might meet each other and discuss their common interests. The luncheon proved to be a time of such interest and inspiration that other luncheons followed. By meeting at the Quaker luncheons, the men and

women leaders of Geneva learned to look beyond the top of their books. They saw a vision of mankind, of humanity, in their work. They made a soul for Geneva in their work.

In those luncheon parties life was carried a step farther toward the life of which Jesus spoke when He said, "I am come that they might have life, and that they might have it more abundantly." In them, too, was lived out a step further the boundless life, mistranslated "eternal life" in the version of the Bible most of us use, "This is boundless life to know Thee the only true God, and Jesus Christ whom Thou hast sent."

Most people deeply interested in evangelizing the world seem to forget one parable which Jesus gave us. I cannot repeat it as a whole, but I can summarize it: "Behold, a sower went forth to sow. And as he sowed some fell on the wayside and was trodden under foot, and some fell on stony ground and it sprang up quickly because it had no depth of earth, and when the sun was high it withered, another fell on good ground and brought forth fruit, some forty-fold, some sixty, and some a hundred-fold." In revival meetings effort is often made to get people up quickly, and those who get up quickly are those who quickly wither when stress comes.

In this Quaker Geneva Center a good environment is being built up, depth of earth is being developed for Christian work. Those who know of these luncheons cannot agree that the time has yet come to give up the work of the American Friends Service Committee in Geneva, and it was a prospect of giving up such work which led to the meeting of the Committee which I attended. That work is building the kind of soul I wanted to build in my acquaintance, the hard drinker, but I did not know how to build it.

We also heard at that meeting of the American Friends Service Committee of another kind of depth of earth for Christian work, built up, as it were, in Albania a few years ago by a Quaker worker, now foreign editor of one of the great American newspapers outside of New York. The worker saw that the Albanians, Serbs, and other national groups were at swords points, and that open fighting might break out any day. The groups would fight in two parties, but no one could yet tell which would be allies and which would be enemies. Then the Quaker worker started football games among the children of all the different national groups. The interest in these games was so great that fighting was forgotten in these new interests of their children.

That is not the only time football has kept the peace. Eighteen months ago, the grey-haired, retired president of a Christian College at Sao Paulo, Brazil, after telling how their school had started the work of popular education, took me to the side door of his library, saying, "Let's see the children playing football." We went out on to a flat field leveled off on the hillside and saw twenty-odd well-grown children playing "soccer" football. Behind them were coffee trees. Near by were bamboo and bananas and palms. He continued, "The first organized game of football ever played in South America was played about twenty years ago on this field, up here, three thousand feet above the sea, and three hundred miles south of Rio de Janeiro. Now they play it all over South America."

I had seen a game of football in the heart of the Andes, a thousand, perhaps two thousand, miles west of Sao Paulo, in Chile, beside the great borax lake, late one bitterly cold afternoon in the desert. That was the most desolate land I ever saw. All water for drinking and washing was brought scores of miles, from distant snow-clad mountains. I had also seen football fields in Peru and Argentina, besides the others I saw in Chile, nineteen of them on the edge of the city of Valpariso. I had been told of the many ball games between Peru and Bolivia, and Bolivia and Chile, and Chile and Argentina. Doubtless there were many other games of which I was not told. These games had brought the people of these countries together in friendly rivalry and thus had helped to keep the peace. These games had laid a greater depth of earth in which to plant the Christian message, so it might grow in better soil.

I might reverse the words of the Duke of Wellington who said, "Waterloo was won on the cricket fields of Eton and Harrow." I would say, "Peace may be won on the football fields of the world, in games of good will, played under the guidance of those who are building the Kingdom of God on earth." In the football games the people are living life more abundantly than in war, they are finding life more nearly boundless.

No one could have gone to Albania and made peace by planning a football league, nor could anyone have put a soul into Geneva by planning a luncheon club. But those who go to Albania or Geneva or South America, or anywhere else in the world to bring the message of more abundant life, of boundless life, can accomplish most if they dig deep, and build a deep fertile rich soil in which to plant the seed of their message. Then possibly they can tell me how to deal with another acquaintance given to strong drink, so I can plant better seed, better desires in his heart, in a deep soil, and bring the seed to bear a hundred fold in a better life.

316 W. 93rd Street, New York City.

Melchior Speaks

BY EDITH LOMBARD SQUIRES

How many times at twilight I have seen
A flaming star, so like that one long past
That led us onward through the desert screen
Of swinging dust, and brought us safe at last
To that far country of our heart's desire,
Where in his regal state would rule the king—
King of the world, foretold by song and sire—
And at his feet our treasures we would bring.

We found the little king, and at his feet
There in the manger we knelt gladly down.
In Mary's arms he lay, so small and sweet,
Her golden hair a halo for his crown.
Tonight my eyes are dim, but there afar,
Lighting the flaming east, I see His Star.

Soviet Reform Movement

Campaign Against Alcohol and Drugs

This article, in which some portions have been condensed and from which some have been omitted, was prepared for the American Friends Service Committee by Alice O. Davis and Mrs. Danilevsky.

VODKA-DRINKING in Russia reached its peak in 1913, when each "soul" in the population consumed 7/3 liters per year and the government profit formed 33% of the budget. In 1914, prohibition was introduced as a war measure, but did not, of course, cure the habitual drunkard who came to use denatured alcohol, etc. At first moonshine vodka was not common, but after the revolution its use spread, and by 1922 almost every peasant hut had its still, not only because the peasant wanted vodka for himself, but because his grain had more purchasing power in this form than for use in bread. In 1922 the government felt the effects of this moonshine on the workers and reintroduced the sale of beer and wines to protect the health of the workers, to replenish the Treasury, and to save the grain for food. The consumption of moonshine continued to grow, however, and the government finally issued 30% vodka, which was strengthened to that with a 40% alcoholic content (pre-war vodka) in 1925. In spite of a penalty of three years' imprisonment and confiscation of all their property, the peasants continued to make vodka, and it was only after the reduction in price in 1926 that the moonshine product was driven from the city market. The government sale of vodka for 1927-28 was about 500 million liters, besides which about 300 million liters of moonshine was probably produced in the villages, making the

total about 80% of the pre-war amount, although the government profit from the traffic is now only 12% of the national budget.

Estimates based on statistical data show that 70% of 80% of the male population are habitual drinkers, and drinking is also a serious problem among the women. Of 1200 Moscow school children between 8 and 16 years old, 25% did not know the taste of alcohol, 34% drank "occasionally," and 40% drank habitually, of whom 14% have been drunk. Of 102 homeless waifs examined, only two denied drinking, smoking, or the use of cocaine, and 47 admitted all three habits.

BEGINNING OF CAMPAIGN

In 1923 under the leadership of Dr. Alexander Sholomovich, the Moscow Health Department began its campaign against alcoholism, which was branded as part of the drug evil. The Narcotics Section in the Department of Social Diseases covers the field of alcohol and tobacco as well as habit-forming drugs like morphine, cocaine, and opium. The objectives of the Section is total abstinence for the workers and eventual prohibition, and its work has been chiefly along the line of education and the development of cooperative effort.

The first "Narcotic Dispensary" in Moscow for the cure and prevention of the use of alcohol, tobacco, and habit-forming drugs was opened in an unheated, unfurnished room in a "Tuberculosis Dispensary" with volunteer doctors and nurses, soon aided by assistants from the Medical School and the League of Communist Youth. Dr. Sholomovich had no budget until 1925, but now there are four Dispensaries in Moscow with

branches in Leningrad and other factory centers, and it is planned to open an Institute of Narcotics with hospital and laboratory facilities.

To carry out its program of treatment and scientific research as well as educational work among the workers and in the schools, each dispensary has five or six paid psychiatrists with special training in Narcology and an equal number of trained visiting nurses. Besides, each Dispensary has a Commission for the Improvement of Working and Living Conditions (abbreviated to "Kotib"), which consists of representatives of factory local committees, local soviets, and house committees in charge of nationalized dwellings. The Kotib is a social service agency, a publicity organ, and an instrument of workers' control over the proper functioning of the Dispensary. Help is also given by the local branch of the newly formed Moscow Narcological Society.

Some excellent results have been obtained by the Dispensary treatment and recovered patients are perhaps the best volunteer workers. About 40% of the alcoholics treated show complete recovery, 30% have relapses at long intervals, and 30% are regarded as incurables. Among smokers about 60% are cured by the course of three treatments, while only a very small percent of morphine, opium, and cocaine addicts show improvement under ambulatory care.

METHOD OF TREATMENT

The effort of the Dispensary in treating alcoholics is to provide an atmosphere of quiet friendliness, without the hurry, noise, and formality of ordinary institutions. The Doctor's office is fitted

up as pleasant living rooms to serve as a model for the patients and their families of how a home may be made attractive at small expenditures. On admission, the patient has a long quiet talk with the Doctor, after which he is registered for one of the series of ten group conferences with hypnosis which form the routine treatment. Soon after his first day at the Dispensary his home and place of employment are visited by the Nurse or one of her assistants from the Kotib. While there are no funds available for social service, still much can be done to improve the condition of a worker through cooperation of the factory local committees, the Social Insurance and the use of Workers' Credit from the Cooperative Stores.

The underlying idea of the conference treatment, followed up by home visits and group meetings of relatives, is to form new "conditional reflexes" which will prevent the patient from returning to his former ways of thought and action, and to build up interests and habits leading to another way of life. Auxiliary medical treatment is designed to increase his sense of well-being (euphoria), to improve metabolism and to help carry off the poison which he has already absorbed. Beside the use of topics such as arsenic and strychnine, excellent results have been obtained from the subcutaneous injection of oxygen in a course consisting of ten to twenty injections of 300 grammes given every other day. Objectively, the injections increase the percentage of hemoglobin in the blood, improve metabolism, and help to liquidate the poison remaining in the system. The subjective effect of this treatment is, however, most remarkable. Nearly all the patients with whom we have talked in the course of our work say that oxygen has helped them more than anything else in the course of treatment. One patient volunteered: "After an injection I feel as if I had been for two weeks in the country. Even if they offered me a bottle of 100 degrees (percent) vodka, it wouldn't tempt me now."

One of the patients told us: "I want to tell everyone what they have done for me here. They are all fathers to me. (All the doctors in that Dispensary are young women.) I haven't touched a drop for years, and the only thing that worries me now is the wife. She doesn't mind a little vodka now and then on a holiday, and I can't bear to have the children see it. I've brought her with me to the Doctor to sign up for the course."

The treatment for smokers consists of three group conferences in the course of one week. The first conference is covered by a talk on the physiological effects of nicotine, with special emphasis on its causing premature hardening of the arteries and diseases of the nose, throat,

and lungs. The second point made is that there are no serious nervous symptoms caused by the sudden cessation of smoking tobacco and that it is, therefore, a simple matter to substitute some other action for the habitual one of lighting and smoking a cigarette. Hypnosis in the treatment of smokers has been abandoned in favor of auto-suggestion and the building up of conditional reflexes prohibiting the use of tobacco. At the end of the first meeting the patients are given a set of rules to obey until the following conference on the next evening. (1) Tear up and throw away all the cigarettes you have with you or at home. (2) Do not discuss the treatment among yourselves or with outsiders until the end of the course. (3) If offered a cigarette say, "I've stopped smoking and I'm not going to begin again." (4) Don't say, "I'd like to have a smoke," but start to do some active piece of work the minute you feel the desire.

PERSUASION AND SUGGESTION

The second conference is occupied with the building up of the proper conditional reflexes by means of persuasion and suggestion, and at this point the actual treatment ends. The third meeting at the end of the week is called a prophylactic session and aims to enlist the patient as a volunteer in the general campaign against smoking in factories, institutions, and schools. The waiting lists for the smokers' clinics are filled for two or three months ahead in all the Moscow dispensaries, and five doctors give part time to the work. Groups are registered mainly through factory local committees, and not more than 50 are taken at a time.

During the past four years the Moscow dispensaries have made contact with 450,000 people through public lectures and meetings but even more important are the home visits of the nurses, averaging about 3,000 a month in Moscow, and the systematic work in schools. In 1926 propaganda against alcoholism was made obligatory in the schools, but because of lack of funds this work has not been very active so far. A new textbook is being issued and systematic teaching on an economic and physiological basis will begin. The schools also have been active in organizing "Children's Crusades" against drinking and smoking among adults. Workers are reached by the Kotib through factory local committees and house committees, through which Kotib organizes special committees, arranges meetings, conferences, and excursions to the Dispensary, and provides volunteer workers.

Early in 1928 the Moscow Narcological Society (Society to Combat Alcoholism) was founded to study the physiological, social and economic problems of alcoholism, to arouse the interest of the working class in them, and to assist the dis-

pensaries and Kotib in social service and propaganda work. Any Russian may belong who is not financially interested in the traffic in drugs, alcohol, and tobacco, but officers must be total abstainers from all three. It proposes to arrange lectures, entertainments, debates, and plays; to publish periodicals and literature; and to open libraries, reading rooms, clubs and tea-rooms.

Since September, 1926, any alcoholic is liable to compulsory treatment by order of the local Health Department when he has broken the peace, damaged property, prevented others from working, or becomes a danger to his family or society in general. In March, 1927, under pressure from the workers, laws were passed forbidding the sale of alcohol in theaters and clubs. There is a local option with regard to vodka but not beer and wines, but so far the only instance reported is in Yasnaya Polyana, the home of Count Leo Tolstoy, where the Secondary School students demanded and won local prohibition. The Health Department hopes to have another instance soon in a large factory town near Moscow.

Dr. Sholomovich, head of the Narcotics Section, says, "If we can get sufficient financial support and if we all have strength to go on at the rate we are making now, I fully believe that in ten years we shall have in the Soviet Union a prohibition that will truly prohibit, a prohibition born of the workers' own efforts and carried into effect by their own Government."

RELIGIOUS EDUCATION CONFERENCES

Western Yearly Meeting has been very fortunate in having Marie Cassell, field secretary for the Religious Education Board of the Five Years Meeting, in conference work during the month of January. Her work extended to all Quarterly Meetings except one and to twenty-four particular meetings, making in all forty-one talks and sermons, aside from her personal conferences.

There was great variety in her contacts. Sometimes there were group conferences, again Quarterly Meeting occasions, or in the day school and "Farm Bureau" meetings. We are reminded of the poem "The Arrow and the Song," in the thought as we have responded with our means to the United Budget there has come back to us this piece of work which has been made possible by the United Work of the Church. We feel, with her personal touch and helpful suggestions along with her deep spiritual life and consecration to the work of the Kingdom, that many individuals as well as groups have caught a new vision of service for the Master.

E. G. B.

STATE SUNDAY SCHOOL COUNCILS

Opportunity Provided for Those Interested in Best Methods for Religious Education

Something for nothing! Well, almost! Being a small denomination and scattered as we are, it is not possible for Friends to provide adequate general supervision in the field of religious education. The Board on Religious Education of the Five Years Meeting has secured the services of Marie Cassell and she is doing a splendid type of work but it is physically impossible for one person to visit all our Bible School centers even once a year. The State Councils of Religious Education are, however, in reach of all our Bible Schools.

The several State Councils have secured well trained workers skilled in the phases of religious education. They are constantly in touch with the very latest methods of organization and administration. They not only attend conferences, conventions and training schools to keep fresh in their fields, but their varied experiences as they come to contact with Bible Schools, make them unusually valuable as sources of information and inspiration. Their specific task is to aid all Bible School workers in becoming more efficient. Their consecration and wide vision enable them to be more than mechanically efficient, they are contagiously inspirational to those who come to know them and work with them.

Friends who are interested in better Bible Schools, who desire to make the Bible School more effective in reaching the community, who are really wanting to bring Christ into more lives will do well to get in close touch with their county and state councils. The workers in these councils will help you solve your problems.

The State Councils have a far reaching program. Perhaps every state does not have all of the features indicated, but many of them are available. There are county conventions, wherein the best methods of the local school are presented. To these, large numbers may easily go. Community training schools or short term schools of methods are already doing much of the leadership training work among Friends; here teachers, officers and prospective leaders may receive helpful training. State conventions each year bring workers of national and international standing within rather easy reach of hosts of our workers. Circulating libraries are available to all who will read the best wisdom concerning religious education. Young People's county and state conferences are of immeasurable advantage to literally hundreds of youth

and might just as well reach double the number.

Summer camps and schools which combine in a most happy fashion training and recreation are held in various strategic centers and are within reach of nearly all our meetings. Pastors, Bible School superintendents and other leaders should institute definite plans to see that a goodly number of picked young people are given opportunity to become both inspired and trained for better work in our Bible Schools through attendance upon these camps.

A few Friends Bible Schools, here and there have set themselves to the task of connecting with State Councils and have seen rather remarkable results in their respective schools and churches. Almost without exception Friends making these contacts have received not alone visions, but have been trained in methods eventuating in the realization of those visions. Such schools will continue these contacts, this article is to urge many others to take advantage of the open doors set before them.

Something for nothing did we say! Well, hardly, for Friends would not be unmindful that having received the many helps the State Councils offer, they should also contribute an adequate share toward the support of these agencies offering their assistance. This is not written primarily, however, to urge contributions but to encourage Friends to persistently receive what may be had for the taking, the contributions will certainly follow. Cultivate acquaintance with your State Council even as its officers would cultivate acquaintance with you.

Let it be remembered, too, that upon the governing board of each State Council there is an officially appointed Friend and that in a real sense the State Council is our Council.

EDGAR H. STRANAHAN.

Poetry listens to no argument and opens her heart to no strangers. A thousand years in her sight are but as yesterday, and her home is among things that are very old, old as the battle of man against fate, old as love and death and honor, and the kiss of Helen and the dancing of the daffodils.—GILBERT MURRAY.

IN REALMS DIVINE

Soar upward on the wings of love
And find the realms divine,
Where peace and perfect happiness
Into our lives will shine;
Then you will find the key of life
That makes the heart content
With all the blessings for mankind
That God, through love, has sent.

MARTHA SHEPARD LIPPINCOTT.

West Philadelphia.

WILMINGTON EXTENDS HOSPITALITY

Preliminary Announcement of the Ninth Conference of Pacifist Churches at Wilmington

The Ninth Conference of Pacifist Churches is scheduled to be held at Wilmington, Ohio, from the afternoon of Friday, March 1, to the afternoon of Sunday, March 3. It aims to give those concerned with the peace work of Brethren, Friends and Mennonites, an opportunity to compare notes on work done, to consider present needs and to discuss plans for effective future work. It aims also, through stirring messages from inspired speakers, to encourage and stimulate to greater efforts.

Dr. H. P. Krehbiel, of Newton, Kansas, whose year in Europe has brought him into close touch with pacifists and their work in many countries, expects to describe his contacts with them. Mr. Kirby Page, editor of the *World Tomorrow*, has been invited to deliver two addresses, a discussion of "Adequate National Defense" and the peace sermon on Sunday morning. Miss Dorothy Detzer, of the Women's International League for Peace and Freedom, has accepted the invitation to address the Conference. Frederick J. Libby of the National Council for Prevention of War, and Dr. Henry J. Cadbury, Chairman of the American Friends Service Committee have also been invited to speak. Two speakers, one on each side of some much discussed question concerning international affairs will be heard at each meeting.

More important than set addresses, however, are the less formal conferences and discussions. These groups are gradually becoming more effective in maintaining a common peace testimony, and such times of sharing are very valuable.

A luncheon is being planned which will be conducted in a similar manner to those of the Foreign Policy association which has been broadcast from New York, Saturday noons. It is expected that it will be one of the most prominent and far-reaching religious programs ever held in this section of the country.

Members of the community in Wilmington, Ohio, are offering over-night hospitality to those who request it. Meals can be secured at very moderate prices in Wilmington restaurants.

Please send word of your intention to attend, at once, to Eldon Haines, R. F. D., Wilmington, Ohio, or Richard R. Wood, 304 Arch Street, Philadelphia, Pa.

To have what we want is riches; but to be able to do without it is power.—GEORGE MACDONALD.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, Executive Secretary—20 South Twelfth Street, Philadelphia, Pennsylvania

CENTENARY IN CALCUTTA

William I. and Hannah Clothier Hull had the opportunity of attending some of the sessions of the Brahmo Samaj Centenary which was held in Calcutta, India, recently. They were asked to represent the American Friends Service Committee, and following is their report.

"This is to be a report in regard to the Brahmo Samaj Centenary, which my wife and I were asked to attend as representatives of the American Friends Service Committee.

"In connection with the centenary, there was a four months' tour of India, in part of which we made our plans to participate. From Bombay, we notified Mr. Hemchandra Sarkar, the Secretary, that we would join the tour at Agra, but through some neglect in forwarding his reply, we did not learn until we reached Agra that the route of the tour had been changed since we left America.

"When we arrived in Calcutta, ten days ago, we called on Mr. Sarkar and arranged to attend two meetings which were to be held in this city during the Christmas week, but were unable to agree to wait over until January 25-27, to attend the 'Parliament of Religions' which it is planned to hold at that time.

"We have attended the two meetings this week, received a very warm welcome as the representatives of the A. F. S. C., and heard many cordial commendations of the faith and practice of the Friends. A generous opportunity was given us to expound the Quaker 'testimonies' and the fundamental religious principle upon which they are based. The audience appeared to be exceptionally thoughtful and even philosophically-minded, and to be especially interested in our belief in and reliance upon the Christ Within. Those with whom we talked, also, shared our Quaker view that faith in God is best shown by works for man, and they listened most attentively to an account of what Friends have tried to do in recent years for peace and friendship among the nations. Our appeal that the peace-method, the Christ-method, should be applied to the solution even of India's most difficult political problems was received with apparent sympathy and approval.

"This week is known as 'National Week,' when many and varied conferences are being held in Calcutta. India's leaders in many lines of thought and activity have come here in large numbers to participate in these conferences, and especially to attend the National Congress. This last is facing a very

grave crisis in its endeavor to solve aright the political problems which confront it. A very able draft of a Constitution for India, based on Dominion Status, and known as the Nehru Report, has brought several burning issues to a head. One may well imagine with what intense interest we Friends, from our own American Constitutional Convention City, are attending the meetings of the Congress and its Committees and coming into as close touch as possible with Gandhi, Nehru and other leaders, whose tasks and some of whose traits of character remind us so forcibly of Madison, Hamilton, Ellsworth and others of our own 'Founding Fathers.' It is inspiring to observe what an immense moral force Gandhi is exerting among the politicians and statesmen. We had a very interesting visit with him a few nights ago. But I must not get started in this letter on that or any other story.—WM. I. HULL.

NEWSPAPER WORK DONE BY PEACE SECTION

The newspaper work done by the Peace Section of the American Friends Service Committee has proven so helpful in educating for peace that is is hereby called to the attention of readers of THE AMERICAN FRIEND. It is done in order that those readers, becoming familiarized with the aims of the work, may use it in their local papers or organizations, and spread its messages.

Many articles are prepared each week, some about 350 words long, some running to 600. The shorter copy is for papers which are glad to get brief and interesting articles but are mostly taken up with local news. The longer ones are written with dailies, religious weeklies and large town or country weeklies in view. They are based on significant events of the day, but they stress the word and work of peace.

The momentous trend of the world today is its movement towards peace. Yet this is largely incoherent. It is to show this movement in currents of thought and action, to stress the need for brotherhood and cooperation, to "educate towards peace," that this work is done.

Besides the articles there are also prepared each week about two typewritten pages of items, running from three to fifteen lines which an editor can use for fillers and which emphasize the same points. Also weekly "Notes for Children," constructed on the same basis of timely news and with the same purpose in view. Work for foreign language

papers and also Negro papers is being done. Topics change, of course, from week to week, but the articles usually keep a step ahead of the general press.

The work began a little more than a year ago with from 100 to 140 articles sent to about 35 papers and religious magazines in a month. In the week ending February 21, 1929, more than 1,500 copies of articles, items and so on were sent out.

While newspapers are kept strictly in mind, schools and organizations find this work helpful—especially classes studying current history and clubs taking up international affairs. The special object, to educate for peace, is never lost sight of.

This newspaper work is done by the American Friends Service Committee. The copy is all prepared by Lucy M. Thruston. A letter to her, care Service Committee, 20 So. 12th St., Philadelphia, or to the Committee itself will place your name on the list. The work is offered free. See if your local papers will not from time to time be glad to put it in their columns.

BENSON CHAPEL SPECIALS

One of the best and most interesting Monthly Meeting sessions of Benson Chapel Meeting, near Terre Haute, Indiana, was held recently when the newly adopted plan of a Church Night, combining business and social, was put into full operation. The business meeting was opened by the clerks with a short devotional service, and then matters of business claimed attention. These were handled with interest on the part of nearly all the thirty people present. A noteworthy step was taken in extending an invitation to the Quarterly Meeting to hold its May sessions here, as a Quarterly Meeting has never been held in this section of Bloomingdale Quarterly Meeting since these meetings were organized more than thirty years ago.

Following the business meeting the company was divided into four groups to participate in contests of various kinds. These provided much merriment until supper was announced, when all went to the kitchen to help themselves to the generous supply of pies, cakes, sandwiches, etc., which had been brought in.

Services of the following Sunday, February 3, were especially marked by the C. E. Anniversary Service held in the evening. The theme, "Servants of the King," was very well brought out in the special songs by the young people. J. Ord Fortner, a Friend from Terre Haute, but belonging to New London Monthly Meeting, was the speaker for the occasion, he being very acceptably in attendance, as was also his wife and daughter. It was a great inspiration to see the fine group of young people who gathered in the church for the service.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

SOME REVERIES FROM A VALLEY HOME

Editor THE AMERICAN FRIEND:

How did God or Nature fashion Rogers Hollow? This has been a constant source of wonderment to me. I would that I were wise enough to know.

Was it by some convulsion of nature when "the everlasting mountains were scattered, the perpetual hills did bow?" Was it through the slow erosion of the centuries as "the overflowing of the waters passed by" when "the deep uttered his voice and lifted up his hands on high?" Or was it by the sweep of a gigantic glacial arm that "Thou didst march through the land?"

Anyway, here is Rogers Hollow. In it I live. From it I draw my life. To it I hope I give the best that in me is; and there was ne'er another place in all the world like this—a narrow vale, a mile in width at most, and nearly five times as long, with no outlet to the south, but with lesser valleys to the north, reaching back into the hills, down which, both hills and lesser valleys, course springs and sparkling streams that hurry on to swell the current of the larger brook that flows down the "Hollow" to meet the Unadilla river just below.

On either side are many promontories, hardly to be dignified by the name of mountains, yet rugged, steep and high, usually tree-clad, and ever commanding views of all the valley. From one such hilltop on the parsonage farm I can see a score of homes of rural folk who worship in the humble church at the cross-roads in its midst. More than once I've climbed this rugged hillside and looked in reverence and awe upon my "field of service." Say not to me that it is far remote, or lonely, or that its people are not worthy of the best that one can give, indeed of infinitely better service than I can ever render. These are my people. A whole world is encompassed here within these rugged hills.

"To him who, in the love of nature, holds Communion with her visible forms, she speaks

A various language."

Thus wrote the poet truly. Recently, after a night of freezing mist and fog, every twig and branch of every tree was coated heavily with frost—"Ermine too rich for an Earl." The sun rose clear and bright on Rogers Hollow, but long before it rose to us, it touched the hill-tops with its radiance, first the higher hills and more remote, then gradually lowering its slanting beams it found the

lesser heights. One by one they came to clearer view against the background of their taller mates until the rim, and sides, and floor, of the valley were effulgent.

The thousand trees, row set, that line the sinuous rock-hewn road, were as beautiful, and a thousand times more magnificent, than any flowering shrub.

Once, perhaps, the Glory of Jehovah touched the mountain tops alone, but gradually it found the lesser heights, and now we who dwell even in remoteness and seclusion on the calm lower levels may live in the fullness of the knowledge of God's love.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." II Cor. 4:6.

HENRY M. VORE.

Unadilla, New York.

A WORD OF GREETING AND INTEREST

Editor THE AMERICAN FRIEND:

I am glad to keep in touch through THE AMERICAN FRIEND with the work of Friends throughout the world. The fearless editorials on civic righteousness, peace, prohibition, etc., are much appreciated. I note the homegoing now and then of some associates of half a century ago. So far as I know, only two of my early associates in the ministry are now living.

I was recorded a minister by Westfield Monthly Meeting in Hamilton County, Indiana in 1873. Until recently I have been able to preach occasionally. On my eighty-second birthday, Oct. 14, 1928, I preached with something of old time energy. Just now I am confined to my room, and enjoying the blessed privilege of prayer for the world-wide work and workers for Jesus Christ. If advisable, express briefly through the paper my loving prayerful interest in those with whom I have labored in other years.

JOHN PENNINGTON.

Damascus, Ohio.

A DRY CHRISTMAS AT PROSPECT

Mary E. White, writes thus of the Christmas experiences of Friends at Prospect, Jamaica: "Our Self Denial Week came just before Christmas and much interest was manifested in it. The second Sunday before Christmas, we put up a rainbow across the entire end of the chapel just in front of the desk. It re-

mained up all week before Christmas and was explained at each service and thus reminded us that there was something to hope for. We gave to all in attendance a small bag, each selecting the color of the rainbow that he would work for or deny himself for. We were happy to find in the bags \$12.00 mostly in small coins. The gifts spoke of real self denial. The people told us that it was a very 'dry Christmas', meaning that there was no money in circulation; and as a result, little could be given.

"On the same Sunday at the night service, we brought in our White Gifts. Knowing how little the people would have, we planned a goal that we knew they could reach. We have growing in abundance on the Island what is known as the 'Cevil' orange. It is very sour and bitter, but is used very extensively for making orange marmalade. A goodly number of these were brought in and the women of the church made many pounds of marmalade. Some of the sugar was donated by individuals, some by the Sunday School, and some from one of the grocery shops. The marmalade was a success. The larger amounts were given to the Sailors' Rest in Kingston and our orphanages; the smaller bottles were sent to the sick and the old.

"The admission to the Sunday night service was a sweet orange. These, with some fudge that was made in the mission home were taken to the public hospital on Christmas eve for distribution among the sick. These gifts were very much appreciated. We also took our gramophone and gave some Christmas carols and other music. The Staff and the patients gave us a hearty invitation to return. On Christmas day the officers of the church took some of the gifts that were brought in and went to visit the sick and needy. Thus what seemed to be a 'Dry Christmas' proved to be very refreshing.

"We have had an unusual amount of rain this quarter so that we have not been able to do much of the regular visiting. We still desire your prayers. We would also take this opportunity to thank our many friends for their Christmas greetings and remembrances. We, too, are children when it comes Christmas time, and look forward to this season as much as when we hung our stockings at the home fireside. We thank all of you for the Christmas joy that comes through you."

"Albany Friends," writes Alice I. Kennedy, "decided to hold their two Self-Denial services for the year at Easter and Christmas time, beginning with 1929. Although they had already held two Self-Denial services for this year, they decided to use the morning offering on Christmas Sunday for this purpose. They wanted to help the Central Finance Board to pay off its indebtedness. There

was a beautiful Christmas program at night entitled 'White Gifts for the King.' Margaret Michener read the story in connection with the service. The church, as has been its custom for a few years past, used the offering received at this service to purchase a treat for the poor in the alms-house. A group of our people with a like group from Highgate met at the alms-house the day following the program, and held a short meeting there with Christmas carols and a message. Then the treat was given out. In addition, dolls, toys, and scrap books were given to the children."

ACTIVITIES AT THE LYNDALE GIRLS HOME

"Two little Jamaican girls entered the Home during this quarter ending December 31, 1928; and, although they were very slight and frail looking when they came, they have developed nicely and are becoming very much interested in their school work. They are nieces of an Anglican minister, and give evidence of having exceptional ability.

"One little East Indian girl, Mary Magdalene Chundarsingh, came and lived with us for a few weeks, but her mother was too lonely without her, and they came and took her back to their home at the barracks. We were very sorry to lose her, as her father when dying had requested that I take his little daughter; but we also sympathized with the mother; and we hope that we may be able to take her back some time.

"The influenza was with us all the quarter. Every week, some two or three of the girls would be in bed with it; and then by the next week, they would be up and others would be down. It made the work irregular, but no one was dangerously ill. All recovered without serious results.

"We had been asked to render a little play at the Junior Rally of the Jamaica Christian Endeavor Convention in Kingston in November. We prepared the missionary play, 'Alice Through the Postal Card.' Fifteen of the Lyndale girls took part. They gave it at our own missionary service. Later, two car loads of girls went in to Kingston and gave the play to a full house in the old East Queen Street Baptist Church. That is one of the largest churches in Kingston. It was a success. Everyone did her part without a mistake, even though one little girl got up out of bed to go, and had a high fever while she was doing her part.

"We had a rather exciting experience coming home. One of the cars that took us was in a bad condition, and the lights would not work. We were driving over the mountains where the road is noted for having literally hundreds of curves. The other car was behind us part of the time, trying to give us the benefit of its lights; but we finally had to give up and

ask for shelter for the rest of the night at a friendly mission house. We did not reach Lyndale until eight o'clock the following morning, but we were all safe and sound when we did get there.

"As Christmas drew near, parcels and greetings began to come in from our good friends in America. The girls were busy at all odd moments with their own little secrets and the gifts which they were making to give to their especial friends. It was a happy and exciting time.

"About twenty of the girls went home for the Christmas holidays. I said home, but I hardly meant that—they left Lyndale. Many of them went to the home of a friend or relative. So few of our girls really have homes to which they can go that it is always an anxious time when they are away. One never knows to what temptation they may be subjected.

"At Lyndale, our Christmas began on Monday when Mr. Montclair E. Hoffman and Mr. Aitcheson came in and settled in the two rooms that had been prepared for them at the Mary Goddard Home. The Christmas tree was placed in the corner of the big drawing room, and Miss Arms, Miss Florence Mae Smith, and Adlin Kissoon marked and hung the gifts upon the tree. Then our beautiful lights were turned on for a little while and every one gathered in the drawing room, where we sang a few Christmas hymns

A PRAYER

These verses were written by a little girl who renewed her Christian experience during a student Win-One Campaign in Vermilion Academy, Vermilion Grove, Illinois. Within the next few days she spontaneously wrote these words, and shared them with her girl chum who had helped win her to Christ. Her chum brought them to the pastor, and they are shared with the permission of the youthful author. The girl is in her junior year.

Dear Jesus, how we love Thee—
Thy name so sweetly sounds,
And leads us from temptations
When we travel tempting grounds.

We're so thankful for Thy mercy,
For Thy tender, loving care,
And to know Thy blessed promise,
"Thou wilt find a solace there."

Even though we've sometimes yielded
To the tempter's hand and voice;
Still Thou, anxious to receive us,
In our coming will rejoice.

We thank Thee for that small, wee voice
That guides us day and night,
And leads us from the paths of wrong
Into the paths of right.

Thou, our Father,—wilt Thou help us
As we go upon Life's way,
That we follow Thy commandments
Keeping them from day to day.

and offered a prayer of thanksgiving. Then the light was turned off and the candles lighted; and after that came the distribution of gifts, while the excitement and joy grew apace. Mr. and Mrs. Michener, and their two little boys, and Mrs. Hoover, and Miss Smith came in rather late as their car had been balking; but they got there in time to receive the goat and the kitten and the other things that had been prepared for them.

"We had 57 people at dinner in the children's dining room Christmas Day. Among them were the four Micheners, Miss Florence Smith of Happy Grove, and Mr. Aitcheson of England, all of whom were having their introduction to a Jamaica Christmas. Mrs. Hoover and Miss Kennedy and her family were also with us, and we had enough to go around. So God provides for us and we are so thankful that He is our Father and cares for us."

SADA F. STANLEY.

JUNIOR CHURCH PROGRAM AT GREENSBORO

Greensboro, N. C. Monthly Meeting of Friends on Asheboro St. has broadened its activities to include a Junior Church program among its other services of worship. This phase of our church life had its origin in the Meeting on Ministry and Oversight and was immediately put into action.

The program began the first Sunday in December 1928, with 25 Juniors present. The enrollment has increased until we have at the present time 47 active Juniors on our roll. With a very few exceptions this includes all of our children of the ages from 6 to 13.

We have our Juniors meet with the adults for the first part of their service. They remain through the period of silent worship which comes very shortly before the morning message. This contact with the adult service will make possible an easy transition from Junior Church to Adult Church when the child is promoted.

The Juniors have a period of 35 minutes for worship by themselves. The only adults allowed in the service are the two adult leaders. One leads and the other sits with the children. The program for the 35 minutes is not formal for it is never the same. It is our policy to give every child an adequate opportunity to participate in some way. A child will read or recite from memory a Scripture lesson. A child will be the leader of a responsive reading. A child will be the leader of some very quiet devotional singing.

The adult leader always has a contribution to make to the service. It may be an illustrated talk; it may be a story; it may be a combination of the two; but in any case it will be a presentation of Christ and some Christian virtue in a manner that will be received by a child. Even this part of the service is not

monopolized by the leader but participation by the children makes it real and keeps it interesting. The leader so directs this part of the service that there will be a natural tendency and desire to pray. The service is closed with a period of prayer, either silent, or an individual prayer or a series of sentence prayers. This period of prayer is one of the remarkable features of the service. The freedom with which the children use this opportunity in true worship is most gratifying. The breadth of their thanksgiving, praise and petition is almost surprising. The wide range of their sympathy and human interests as expressed in their prayers confirms Jesus' teaching of a child-like faith and trust in God, an unshaken faith in Jesus as their friend and a real desire that Jesus should be known to every boy and girl in every land. Such devotion lifts even the adult leaders to a higher plane of spiritual contact and communion with God.

Indeed, our two months period of Junior Church has proven beyond doubt that we have opened up an avenue of endeavor that is going to mean much to the future spiritual life of the meeting.

CENTRAL FRIENDS CHURCH AT HIGH POINT

The Monthly Meeting of Central Friends Church, High Point, North Carolina, listened to the annual report of the minister, Tom A. Sykes, at the January session. In it he reviewed the year's work in every department and showed that in all progress has been made. A substantial increase in membership was noted, an increased attendance and larger giving in the Bible School and on increase over the past year in giving through the Woman's Auxiliary.

Over 4000 pastoral calls were listed from the departments reporting and many sick and shut-in had been remembered with flowers and other gifts. At Thanksgiving 25 basket dinners were sent to the less fortunate by the Christian Endeavor. Over 3000 pamphlets and Gospels have been distributed and more than 1560 volumes have been loaned by the library.

With the invaluable assistance of Pansy and Marvin Shore, an enlarged summer program was carried out. Over 7600 people used the recreational facilities at the playground. Two camps of one week each were held at the Paradise Point Cabin with a total attendance of 40 young people. A camp for junior girls was held at the playground. In all there was wholesome recreation and fellowship not only among the people of Central Friends but with the young people of the nearby Friends meetings. During the summer the Sunday evening service for worship was held at the playground and the young people held sev-

eral of their Christian Endeavor meetings there.

The Church Night Programs continue to be a valuable feature of the work. They include classes for boys in woodwork, for girls in art, the Sunday school council meeting and the program of music and addresses by visiting speakers at the supper hour. The prayer meeting or monthly meeting and choir rehearsal follow the supper program.

A Daily Vacation Bible School was held from June 25 to July 14. Splendid work was done in handwork and in the class room. Three afternoons each week the children were taken to the playground for directed games.

The meeting has been widely interested in affairs outside its own bounds. The Christmas offering and boxes of toys and other gifts were sent to missions. Assistance was given to other meetings which were adding to their equipment. Donations were made to Peace work and many petitions, letters and telegrams sent to congressmen and the President.

The pastor reported calls, sermons, addresses, articles to church and local papers, and other activities as his personal contribution to the total efforts of the church.

With all it has been a year of accomplishment and progress but the meeting was called into remembrance that all has not been done and that there are greater tasks for the future.

BOSTON FRIENDS CENTER

The Meetings for Worship are held in Andover Hall, Francis Avenue (off Kirkland Street), Cambridge, every Sunday morning at 10:45. On two Sundays in January, Thomas Elsa Jones, President of Fisk University, Nashville, Tennessee, gave most helpful messages. The Bible School meets after the Meeting for Worship, with classes for children and adults. The Adult Class discussed "Quaker Ministry" with the leadership of Eleanor Wood Whitman one Sunday, and with Hale Sutherland another Sunday.

On the 20th, Prof. Mary E. Calkins, Head of the Philosophy Department at Wellesley College and former Lecturer at Oxford University, England, spoke on "The Religion of a Philosopher," and on the 27th, Seal Thompson gave an illuminating talk on The Sermon on the Mount. An interesting talk was given, February 3, by Dean Roscoe Pound of Harvard Law School on "The Religion of a Lawyer."

The Young Friends Discussion Group has held three meetings during the month. At the home of Mr. and Mrs. William H. Robson, Margaret Johnstone led the discussion on Sub-Primary School Education. At the Friends Center, Gertrude F. Smith acted as hostess, and Eleanor Wood Whitman started the dis-

cussion on "Quaker Ministry." The meeting on the 27th, was at the home of Mr. and Mrs. Chester A. Moody in Arlington. In the afternoon they had a good time skating, and after the supper, Edith Sharpless, who has been in Japan many years, told about the mission work of Friends in that country.

The Quaker Round Table had a meeting on the 13th at the Phillips Brooks House, Harvard Yard, Cambridge, which was under the auspices of the Round Table Committee and the Interracial Committee of the American Friends Service Committee, New England Branch. Elsie P. Ingraham acted as chairman, and Thomas Elsa Jones, who for several years was Professor of Economics at Keio University, Tokio, Japan and is now President of Fisk University, gave a most interesting talk on the work among the Negroes.

Salem Quarterly Meeting was held in Boston on the 19th, with the Meeting of Ministry and Oversight at 10, the Meeting for Worship at 11 and the business meeting at 2 in the afternoon. The meetings were very helpful seasons, and there was a large attendance.

The American Friends Service Committee, New England Branch, held its regular meeting at the Friends Center, Boston, on January 9, and also a special meeting on the 19th, when Wilbur Thomas was present and the future work of the Committee was considered. All seemed to feel that the lines of activity in the New England Branch were meeting the needs of the community and were of interest to Friends.

The Social Relations Section is working in cooperation with the Massachusetts Council for the Abolition of the Death Penalty, in the effort to abolish the death penalty in Massachusetts. Letters have been sent to the monthly meetings in the state and to the Amherst Group, asking for the organization of local committees to work for the passage of the bill about to be introduced.

A very pleasant afternoon was spent on the 27th at the home of George G. and Lyra T. Wolkins, when we had the opportunity of meeting and hearing Edith Sharpless, who has worked as missionary for many years with the children of Japan.

ON INTERDENOMINATIONAL SURVEYS

The National Church Comity Conference held in Cleveland, Ohio, in January, 1928, under the joint auspices of the Home Missions Council, Council of Women for Home Missions and the Federal Council of Churches of Christ in America adopted a Five-Year Program of Survey and Adjustment designed to cover as rapidly as possible all of the states in the Union. A Committee of Fifteen was erected to have general oversight of this program. The Every Community Sur-

vey of New Hampshire was projected and has been carried through as the first state unit of this five-year program under the auspices of the Council of Churches of Christ in New Hampshire, and a copy of the pamphlet report of the New Hampshire Survey may be secured from our Board of Home Missions for 10 cents. It contains information of great interest, especially to our Meetings at Epping, Weare, Henniker and Pittsfield, New Hampshire, and illustrates concretely by charts the character of the survey which is now under way in other states also, under the general supervision of the Home Missions Council and Federal Council of Churches.

The Home Missions Council News Sheet for January states that surveys are in progress or are being planned in Colorado, Massachusetts, Connecticut, Kansas, Kentucky, Maine, Minnesota, Michigan, New York, North Dakota, Oklahoma, Oregon and Pennsylvania. Of these, the surveys in Massachusetts, Maine, Colorado, Kansas, New York and Oklahoma are most likely to produce information and recommendations of value to Friends, and Friends in these states, who may have opportunity to attend the survey conferences will feel well repaid for such effort.

Approaching conferences will be held as follows:

Wichita, Kans., Y.W.C.A., February 13.

Denver, Colorado, February 20.

Syracuse, New York, Onondaga Hotel, March 4-6.

Rev. Hermann N. Morse of the Presbyterian Church, U. S. A., has been secured as director of surveys.—R. M. S.

WHY I AM A MISSIONARY

By E. STANLEY JONES

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcasts of Indians who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of the human race. It would be a poor thing, indeed, for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much and more as we give.

As we believe in the people of the world we want them to develop economically, politically, socially, and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligations they owe to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

THE HIGHER FREEDOM

By WM. J. SAYERS

Everything worthwhile is saying, "search me." There is a vast difference between the searchlight and the spot light. Most people like the spotlight but not so many like the searchlight. It is very easy to say search others. It is difficult to know thyself. Here is a soul that is so veritably honest that he confesses his fault and says, "search me and try me." When the thought life is right, the word life is right and the deed life is right. Passmarks are not good enough; getting by is not good enough; being an ordinary church member is not good enough; being good enough is not good enough. There are too many ordinary church members; but not enough extraordinary ones. This man was anxious for a higher freedom from evil.

The place to search is in the heart. I can't deceive myself or God. I know whether I am or not. Try me and know my cause. We need to make ourselves mind ourselves. Sometimes we are forgetful because we don't trust our mind. Our ways are in us before we are in them. There may be the wrong way all around us. That doesn't matter as long as it isn't in us. Just as a ship in water; but water in the ship is all wrong. The best place in the world for the wrongdoer is to be alone with Christ, searching. Lead me in the way everlasting. The ways are cut short. The way everlasting is the highway. I'd rather do His will if it is hard to be a Christian. We find in this way all that will make us a blessing to our fellowmen.

He is our Savior. He'll lead us in a way that will last and at the end find peace. "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting."

BUILDING WASTE PLACES

LeRoy E. De Marsh writes from Forest Avenue Meeting, Portland, Maine, that their Bible School has just closed a very successful year, having had for the fifty-two weeks an average attendance of ninety-nine. "We are well on the way to break that record now, with three new classes, including a men's class. We now have thirteen classes and might have more if we had room for them. We are crowded to the walls, and if only we could find enough money to add some to our present building, we could find plenty of young folks to fill the added space."

Is not this one way to "build up the waste places" of our Quaker heritage? This old meetinghouse was about to be closed not so many years ago, as all of the former members had moved from that part of the city or were attending the other meeting, and there was not thought to be need for two Friends churches in Portland. Now with a young pastor who has a marvellous aptitude for work with boys and young people there is in process of building a model meeting and Sunday school. "The harvest truly is plenteous," as much so as "in the brave days of old." There is only one way to gather in the grain that is ripe and that is to send forth skilled and devoted "reapers" like LeRoy De Marsh.

ENDOWMENT CAMPAIGN FOR PACIFIC COLLEGE

The completion of \$200,000 of net endowment in 1925 was the one thing needed to place Pacific College, Newberg, Oregon, in the list of standard colleges, since it had before met the scholastic requirements. But educational authorities, including the United States Bureau of Education, require the addition of another \$100,000 of endowment to bring the total up to \$300,000. If this is not done, Pacific College is subject to the loss of its recognition as a standard college of Oregon. A campaign has been launched and every one interested is invited to come to the help of the College in the present drive.

The loss by death of Eric V. Hauser of Portland who was energetically directing the campaign is keenly felt. His son Kenneth is taking his place and efforts are being made to finish the solicitation around Newberg in two energetic weeks. The campaign is being heartily endorsed by the presidents of the State University, the State Agricultural College and the State Normal, and those supporting the other denominational colleges, Reed and Willamette.

QUAKERDOM • AT • LARGE

William C. Kinsey and his wife, Gospel Singers of Richmond, Indiana, who have been broadcasting over Springfield, Ohio, Station WCSO, will continue their programs every night this week, except Saturday, at seven o'clock, (Eastern Standard Time).

Levi T. Pennington, President of Pacific College, Newberg, Oregon, recently gave the evening address at the dedication of the new building for Linfield College, at McMinnville, Oregon, which is one of the finest in the country being "about the last word in convenience and efficiency."

A scholarly brochure, "The Grammatical Works of Master Henry Of Avranches," by two young Friends and graduates of Earlham College, has been published as a reprint from a recent number of the *Philological Quarterly*. The authors are John Paul Heironimus and Josiah Cox Russell, the former a member of the faculty of Lombard College and the latter of New Mexico Normal University.

In connection with Nine Partners Quarterly Meeting, New York, there is maintained a Young Friends Forward group comprising the young people of Clinton Corners, Poughkeepsie and Oakwood School. At the November session of the Quarterly Meeting a Friend offered a prize to the young member who would write the best paper on "Why I am a Friend," the winning essay to be read by the following Quarterly Meeting. Two of these papers were so well done that it was difficult to make a choice, but finally Anesie Sleem and Helen Clark, high school students, were awarded first and second place, respectively. There is a suggestion here which other Quarterly Meetings might well consider.

The Des Moines, Iowa, *Tribune-Capital* for February 11 presented an attractive, readable story concerning "Our Lady of the Scrap Books," Pearl Stribling, known to many American Friends and AMERICAN FRIEND readers. The occasion of the story was a letter recently received by our invalid friend from Mrs. Herbert Hoover expressing interest in her famous scrapbooks and requesting information relative to Pearl Stribling's former acquaintance with her distinguished husband's uncle, Lou Henry Hoover, wrote, the Striblings formerly lived when her father, John Stribling, was pastor of the Friends meeting. Referring to her husband's uncle, Lou Henry Hoover wrote,

"I am wondering if some time you would care to write me what you remember about him. I would so appreciate it." She also said that she hoped "some time to have the pleasure of seeing some of your scrapbooks." Pearl Stribling, now residing at 1354 West 22nd Street, Des Moines, is completing two Hoover scrapbooks which she is preparing to present to the Hoover family. The newspaper article was illustrated with a photograph showing our friend reclining in her cozy room and workshop examining her handiwork, a picture of our new President appearing in the background.

Khalil Totah, Principal of Friends Boys' School at Ram Allah, Palestine, who is in this country in the interests of a new Domestic Science Building for the Girls' School and endowment funds for both schools at Ram Allah, spent a few days in Richmond last week and gave a racy, illuminating account of the work at the mission to a meeting of our Central Office staff. It was most interesting to see and hear one of whom Friends have learned to know much and to appreciate for his good work as principal in the school where he was a charter pupil in 1901. He announced that \$5,000 had been subscribed, four-fifths of which is already paid up, to erect a model Domestic Science Building to bear the name of his wife, Ermina Jones Totah. He addressed the students at Earlham College chapel and gave a message in First Friends meeting for worship Sunday morning. He went to Penn College at Oskaloosa, Iowa, for a few days before returning east and expects to sail for Palestine about March 20.

Takeo Iwahashi, the blind Japanese student who graduated in philosophy at Edinburgh University, and joined Friends while he was there, tells of his success in work for the blind in China and Japan. With money given him by the British and Foreign Bible Society and the Religious Tract Society, he will publish at the end of February, the "Pilgrim's Progress" in Mandarin Braille. This will be followed up if possible with other publications, and he hopes also to publish a quarterly magazine for Christian teaching in Chinese Braille. He will shortly publish a paper by himself on the Social Problem of the Blind, in Japanese Braille and in type, to be followed by the essay which he prepared while he was in London on the History of the Blind in all Parts of the World. He says that in order to make a systematic movement for the proper

treatment of the blind in Japan, legislation will be necessary as well as private social activity. For legislation he has the cooperation of Toyokiko Kagawa, who will appeal to parliament in order to secure the passing of the Blind Persons Act, and then together they will try to establish the Japanese National Institute for the Blind. He writes from his home in Osaka, Japan, where he is professor of Philosophy.

In the February 2nd issue of *The Prairie Farmer*, Indiana Edition, there appeared as the leading contribution an article entitled, "The Mills Family and 'Maplehurst'—The Unusual Record of Edwin S. Mills, Master Farmer, and his Family." The article, freely illustrated, gives an enthusiastic account of our Indiana Friend, recently recognized with the title, Master Farmer, and sets forth the enterprising activities of him and his sons. We reproduce the concluding paragraph: "It adds no cubit to the stature of Mr. Mills to enroll him among the Master Farmers. His quiet, purposeful life has given him a standing in his community that cannot be gilded by any honors that may be bestowed upon him now. In calling public attention to the achievements of such men, however—men who otherwise receive little recognition—the aims of the Master Farmer movement are being realized. It surely cannot be questioned that this commercial age needs the wholesome influence of the example of lives in which principles rather than the hope of profit have been the dominant influence."

NEWS OF OUR MEETINGS

At the February Monthly Meeting of Carthage, Indiana, Friends the annual trustees report was read and showed the meeting in a very fine condition. One new member was accepted for membership. The young people's work, which is now in three groups has had an average attendance for the winter months of 51. The Bible school work has had a steady increase. The Missionary society has been active and the members pay monthly their apportionment. At this meeting, Frank C. Guyatt, who has been pastor for two and a half years, tendered his resignation, to be effective, March 10, he having accepted a call of the Friends Meeting, at Newmarket, Ontario, Canada.

Since October 1, 1928, Friends at Ackworth, Iowa, have been holding their monthly business meeting on Sabbath afternoon following an enjoyable dinner

and social hour together. For the meeting February 3, the special features were arranged by the young people. The speaker of the day was N. H. Weeks, Principal of Lincoln High School of Des Moines, Iowa. His teaching of the Young People's Sunday school class and his talks both morning and afternoon were an inspiration to the young people and others. A large group of young people formed the choir and special music was given by Dorothy Taylor. Several members were received into the meeting and plans were presented for the work of several committees. A number of young people were present and several were transferred from associate to active membership. Everett Davis who is pastor of the meeting has been rendering a fine service for the church and community. He is deeply interested in the rural church and its progress, though he is now working in city high school work at Woodrow Wilson High School at Des Moines, Iowa, and he has a helpful understanding of the young people and their problems.

The Highlands Missionary Society at Salem, Oregon, makes regular contribution to the educational work of Friends in East Africa. Martha Coleman writes of the society: "Our Missionary Society is composed mostly of women sixty years old and some nearly eighty, and we earn our money for missionary purposes by doing fine quilting for those who have no time for such work. It is tedious work, but the Lord has blessed our efforts wonderfully and we are so glad that we can help to spread the Gospel in the dark places of the earth."

The banquet for teachers and officers of Friends Memorial Bible School, Muncie, Indiana, February 5, 1929, was shared by forty-seven happy guests. The Toast-master for the program was the pastor, William J. Sayers. Anna Sweet spoke of the "Shepherd Heart," Flora T. Sayers on the "Prepared Shepherd," and Edna Carter on "My Sheep Know my Voice." "The Ninety-nine and the One," was the theme used by Lawrence Williamson, "The Round-up" by George Newbold, "The Overflow," by Ernest Freeman, and "The Fold" by Charles W. Sweet. Together they thought with the Master of "One flock, one shepherd."

In the Anderson Standard School of Religious Leadership, held at Anderson, Indiana, February 4 to 15, William J. Sayers, pastor of Muncie Friends Memorial Church gave two courses, one on the Teaching Task of the Church especially designed for pastors and officers of the Church School and dealing with the function of the church as an essential factor in a complete educational program, and religious education as a means of evangelism, and the other deal-

ing with methods of work in the Intermediate, Senior and Young People's Departments of the Church School.

Olive Birch, pastor of Linden Meeting, gave a very interesting talk on mission work among the Klamath Indians of Oregon at Stuart, Iowa, on Friday, February 1, using John 3:16 as a basis. On Sunday evening preceding the preaching service, the Stuart Y. F. U. gave a very interesting debate on the subject: "Resolved, that signing a pledge is beneficial." The affirmative won by a margin of one point and by a popular vote of 14 to 2. The speakers were, for the affirmative, Lucille Albery, Loriah Tate and Earl Baxter; for the negative, Pearl Lee, J. Edwin Knapp and Vera Lee.

Friends of Fresno, California, are happy to report a new Church dedicated last November, and a monthly meeting organized in December with twenty-six charter members. Others have expressed a desire to join. Deep appreciation is felt for the help of Frank W. Dell, Yearly Meeting Superintendent, and of many others in making the building possible, and for the work of the new pastor, Paul P. Younger, from Wichita, Kansas. The work is moving forward, the Sunday school growing rapidly, and the members are much encouraged. A community house to house visitation is being planned. The Women's Missionary and Aid Society is having helpful meetings, and the Intermediate Christian Endeavor Society is well started under the leadership of Lois E. Taylor. These boys and girls are doing good work.

Sunday night, February 10, marked the close of one of the most successful revivals ever known in the history of the Friends Meeting at Amboy, Indiana. During the two weeks, ninety-two persons knelt at an altar of prayer and sought forgiveness of sins, a number of whom were leading business men and heads of families. The spirit of the meetings spread to surrounding towns and thirteen ministers from other denominations shared in the effort. Special music was a feature each night. The quartet from First Friends of Marion, the High School Glee Club, the pastor and the evangelist with their wives furnished the music, a special feature being a large "booster choir" of children.

H. Lloyd Lanahan of Hanfield, Indiana brought soul stirring messages to a well filled house each night. He is a young man, a forceful speaker and an outstanding revivalist. The week preceding the meetings was devoted to prayer, meetings being held in different homes each day. Mrs. Lanahan is an accomplished musician and revival worker. On Friday night a number of young men and young women consecrated their lives to definite Christian service. There will be a number of accessions to the meeting as a result of this evangelistic effort.

Arba, Indiana, Friends Sunday school and meeting for worship are progressing nicely, the different departments of work being active. Edna R. Redick as minister, this making her fifth year here, has devoted her time and interest to the welfare of the community, and to show their appreciation the friends of the community met at prayer meeting on her birthday, January 2, and after meeting enjoyed a fine supper together, sixty-four being present, during which they presented her with a nice wrist watch. The Leadership Training Class with eleven adults studying the Old Testament under the direction of Esther Pickett is very interesting. A missionary book reading contest is in progress for all members of the Sunday school. The superintendent of the local W. C. T. U. conducted a matron's silver medal contest with five speakers on February 3, the church being full of people to hear them. A young people's contest will be sponsored by the same organization on February 24. A Bible reading campaign is in progress to complete the first four books of the New Testament during the first four months of the year. Both children and adults are taking part with growing interest for the different departments.

A revival at Carmel Meeting, in Western Yearly Meeting, closed February 7. Beginning January 7, the pastor, Mary Hiatt, in charge, Richard R. Newby, Yearly Meeting Superintendent, delivered a stirring evangelistic message. On Tuesday evening following, Marie Cassell, field secretary of the Five Years Meeting Board on Religious Education, made another strong evangelistic appeal, preceding a conference with Bible school workers. Edward M. Woodard of Vermilion Grove, Ill., was present for the

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remaining services, his messages being clear expositions of gospel truth and convincing, inspiring those who heard to a greater use of their spiritual privileges. The church was greatly strengthened and several renewed their covenant with the Lord and entered upon life of victory and freedom in service for Him.

Ira C. Dawes, pastor of Friends Meeting at Detroit, Michigan, spoke at a community fellowship meeting in the new Broadstreet Presbyterian Church on February 12 which had been dedicated on the Sunday preceding. On March 3, he will address a mass meeting in the Y. M. C. A. at Windsor, Ontario, on the Faith and Practice of Friends. He has also been appointed recently a member of the Race Relations Committee of the Council of Churches which is undertaking some very practical work in Detroit on race relations.

Marie Cassell, field secretary of the Board of Religious Education of the Five Years Meeting spoke at Center Quarterly Meeting held in Wilmington, Ohio, February 2, 1929. She spoke again on Wednesday evening in the regular prayer meeting at which the officers and teachers of the local Sabbath school were in conference. She was guest of honor and speaker at an informal afternoon party entertained by Ethel McCoy at her residence on College Street when this hostess assembled teachers of the primary, junior, and beginners departments of the local Sunday school. Following the reception and presentation of guests there was the discussion of qualifications of teachers, methods of study and important materials with which to carry on Sunday school work, after which came a delightful social hour and service of refreshments.

Amy Sharpless of Philadelphia, was with the Young People's Group in a social time Sunday evening, February 10, at Wilmington, Ohio. Chester and Martinsville Young Friends were present as guests. She spoke later in the evening at the 7 o'clock service to which the older people were welcomed. This was also Scout Sunday in Wilmington. All the Boy Scouts were present in uniform and had a part in the morning church service.

A series of special evangelistic meetings closed on the 27th of January at the Friends Meeting in Fairmount, Indiana. The evangelist, Joseph Youngs of Anderson brought helpful spiritual messages, and there were a number at the altar. Although the outside community was not reached to any great extent, Friends feel hopeful of accomplishing much with a program of visitation evangelism. With the cooperation of the Sunday School Council it is

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planned to have one or more classes which shall lead to active membership in the meeting. It seems Friends have more of a mind to work, and the spiritual life has been quickened.

The challenge from Denver, Colorado, Friends Bible School in issue of February 7, brings a reply from New London, Indiana. The Friends Bible School there has a member in the Senior Class who has neither been tardy or absent for seven consecutive years. "No family gathering or anything has been able to take Charles Harper away during the Bible School hour. While he is not a member of the Meeting, his home is here and his loyalty is to be admired." James and Cassie Pyke, members of this class recently celebrated their golden wedding anniversary and were presented with a gold coin by the class and some verses written by one of its members.

Spring Bank Quarterly Meeting was held at Plainview, Nebraska, February 2 and 3. On account of sickness the attendance was not quite as large as usual but the session was interesting throughout. In the meeting on Ministry and Oversight, Saturday morning, the topic for discussion was the question, "Is the Church preaching the message the world needs?" In the afternoon reports from the various departments of work in the local meetings were given. Walter H. Wilson, Yearly Meeting Superintendent, with his clear, strong messages, and the Gospel Team from Nebraska Central College with a splendid male quartet, added much help and inspiration to the services. Plainview Friends extended their usual generous hospitality, and on Sunday dinner was served in the church basement.

A three weeks' revival at Cottenwood Friends Church near Emporia, Kansas, with Cora Lee Norman as evangelist, closed January 20. For about two weeks of the time the roads were blocked with snow, yet the attendance was all that might be expected under the circumstances. Nine persons, ranging in age from two little boys to some past middle life knelt at an altar of prayer and

claimed victory. Several of the church members took definitely new ground in their experience. The presence and power of the Lord were manifest, prayer being definitely answered, and faith increased.

The Parent-Teacher's Association of Union Village local school joined with the Ladies Aid of Smithfield Monthly Meeting at Woonsocket, Rhode Island, and served a hot meat supper in the vestry of the meetinghouse, December 30, 1928. The financial returns were not large but as a social event for the people of the community it was very successful. Several creeds and nationalities were represented in both those serving and the served. David Wilson, a senior in high school and member of Friends Sunday school won highest marks for his essay, taking for his theme, Arthur B. Chilson's talk on Africa which he gave at Quarterly Meeting last November. Charles O. Whitely gave a stereopticon lecture on the American Indians, February 4, which was greatly enjoyed, especially by the boys present.

At the unanimous request of the Pastoral Committee of the Worcester, Mass., Friends Meeting, a union service was held in the Friends Church, Sunday morning, February 10, with the African Methodist Episcopal Zion Church of Worcester. Three special selections were sung by the A. M. E. Zion choir and the sermon was preached by their pastor, Rev. I. B. Turner. They also united with Friends for the union Bible school hour. It was a wonderful worship service and a gracious spirit was present. All felt it was a fitting way to observe Race Relations Sunday. Members of both congregations attended extra well at the union service, and Friends are looking forward to the time, in a month or two, when they will return the call and unite with them at their church in another union service.

A second delegation of Fairmount, Indiana, Friends attended the revival services at Anderson and provided special music on February 8. On the preceding night a delegation was present

from Winchester Friends. Their pastor, Frederick E. Carter is giving the gospel message each night. Local Friends at Anderson entered deeply into sympathy with their pastor, Joseph W. Youngs, in the loss by death of his sister Lulu, wife of Eldon Heagy, at her home near Wilkinsons, from burns. She leaves the husband and two sons, Lloyd and Charles.

Bear Creek Quarterly Meeting was held at Earlham, Iowa, on February 9 and 10, 1929. Although the condition of the roads and weather hindered the attendance considerably, especially on Saturday, those who were able to be present felt that each session brought an increased interest and inspiration in the work of the church. The Yearly Meeting Superintendent, Moses T. Mendenhall, brought helpful messages both Saturday morning and evening. On Sabbath morning, the congregation was privileged to hear Percy M. Thomas, pastor of Des Moines meeting. In the afternoon, Bernice Anderson of Oskaloosa, Field Secretary for Iowa Yearly Meeting Christian Endeavor Union, addressed the young people of the Quarterly Meeting. This was her first visit to Earlham, and her presence was greatly enjoyed and appreciated.

A two weeks series of evangelistic meetings, held at the Friends church, Earlham, Iowa, closed on February 3, 1929. The pastor, Simon Hester, who is serving his first year at this place, had full charge of these services, unassisted and the congregation greatly appreciated his untiring efforts in this behalf. His sermons were earnest, straightforward, and sincere. In spite of sub-zero weather, drifted roads and continuous blizzards, the attendance and interest were encouraging and all those who came, felt that the meetings were very much worth while. Under the able leadership of the chorister, Fred Fry, the church choir successfully handled the music, and proved themselves an inspiration and a challenge to the minister and the church membership. The cooperation of the other churches in Earlham was greatly appreciated. A constant feeling of fellowship and mutual interest was felt throughout the meetings.

Miami Quarterly Meeting was held at Spring Valley, Ohio, February 8 and 9. Marie Cassell, field secretary of the Board on Religious Education of the Five Years Meeting was present and gave a splendid message. John R. Webb of Richmond, Indiana, was also acceptably present and gave a brief message. Clyde O. Watson, executive secretary of Wilmington Yearly Meeting, spoke appreciatively of the progress being made by the Quarterly Meetings toward completing the United Budget by the end of March.

Three Methodist ministers of New Burlington and Spring Valley were welcomed. Lunch was served in the basement after the meeting and a social time enjoyed. On Sunday morning Marie Cassell spoke again in the meeting for worship and in the afternoon addressed the Quarterly Meeting Bible School Conference composed of representatives from the schools in Miami Quarterly Meeting. Special music was arranged for this service. John R. Webb gave a message on Paths to Peace at the Quarterly Meeting held in Waynesville on Saturday afternoon.

A series of evangelistic services lasting two weeks was held at West Union Meeting near Monrovia, Indiana, the latter half of January, with Lewis E. Stout as evangelist. Julia Stout, his wife, was also present at the meetings most of the time. The messages were clear and searching, and full of encouragement. While the results were not as outstanding as desired, Friends feel that much good was done. Most of the homes were visited and there were five additions to the church membership.

White Lick Quarterly Meeting was held at West Union, February 9 and 10, with good attendance considering the cold weather. Saturday morning, pastors of all the monthly meetings were present and Richard R. Newby, Superintendent of the Yearly Meeting, gave a splendid message. The business session followed the dinner hour, and at night the Young People's meeting with representatives from all the monthly meetings was addressed by Richard Newby. After the program a social time was enjoyed with games and refreshments. On Sunday morning, Richard Newby gave another good message, and all felt that this had been a good Quarterly Meeting.

On Monday evening, February 11, the Annual Father and Son Banquet was held at Central Friends Church, High Point, N. C. About 150 fathers and sons were in attendance. An excellent program of music, toasts to fathers and sons, and an address was enjoyed by everyone. The address as given by Dr. Guy B. Phillips, superintendent of school in Salisbury, North Carolina. His subject was "The Challenge of Youth," and

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his message was most helpful and thought provoking.

Race Relations Day was observed in rather unique fashion at First Friends Meeting, Richmond, February 10, when three messages were given in the morning meeting for worship by representatives from three nationalities: Tadosaku Ito, a Japanese; Grace Furman, a young colored woman, and Ivan Parboosingh, an East Indian, from Jamaica. The first and last are students in Earlham College, the young woman having graduated from Earlham a year or two ago.

LYNNVILLE MEETING NEWS

A Young People's Quarterly Meeting Conference was held at the Friends Church, Sunday afternoon, February 3, the program being planned by Mae Davis of Lynnville, Irene Stanley and Bessie Saunders of Searsboro. The short business session was presided over by Mrs. Willard Reynolds of Lynnville with Laura Mae Foster of Searsboro acting as secretary. It was decided to hold a regular Young People's Conference on Saturday afternoon of each Quarterly Meeting. Devotionals were in charge of Bertha Dean.

Bernice Anderson, of Oskaloosa Yearly Meeting Christian Endeavor field secretary was the leader of the conference. In her talk she emphasized the Christian challenge and as an illustration used the lives of early Friends characters. She also mentioned plans for the Young People's Conference to be held at Oskaloosa this summer and spoke of the Diamond Medal declamatory contest which will take place at the Yearly Meeting at Oskaloosa in the month of August. The program was concluded with a solo by Bessie Saunders of Searsboro. A social hour followed and refreshments were served by the Lynnville members of the conference. Forty-five were present at the afternoon session. Due to snow drifted roads, delegates from rural meetings were unable to attend.

The Searsboro young people, numbering twenty, also attended the Christian Endeavor evening service of which Mae Davis was the leader. Marjorie and Elizabeth Fish sang a duet, and Bernice Anderson gave a short talk after the lesson discussion.

JANUARY AT WEST BRANCH

Valentine and Esther Krumm of West Branch, N. Y., enjoyed a visit from Mrs. Krumm's grandfather, Jesse E. Miles, over New Year's. He is a member of Kansas Yearly Meeting and is en route back to his home at Friendswood, Texas, visiting relatives along the way. He spoke at the evening meeting for worship the two Sundays he was at West Branch.

Our experience was also enriched by the message of Mahlon York, of Un-

(Continued to page 147)

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

Our leading announcement this week is that our Quaker Attorney-General-elect of Wichita has come through—and with an explanation as well as with a subscription. Judge Carl H. Davis says he has been waiting to see what his Washington address would be! That is so plausible that we wonder that our faith could have wavered. Not having yet heard from Washington he sends in his subscription for fear of being misunderstood and when his appointment is confirmed will ask us to have the paper forwarded. Fair enough, we should say.

From Old Virginny

"We expect to send thee a check in a few weeks, when the cattle go; or perhaps the hogs, when they hear thy letter, will put an extra kink in their tails to hurry up their fattening. For we are just farmers and like the rest of our class, can't even manage THE AMERICAN FRIEND until something is sold. In the meantime we'd miss its weekly visits mightily and hope thy faith will hold out till the money comes. The subscription will be paid before the Quaker Cabinet assembles. We enjoy the originality and sparkle of thy contributions. 'The Lord was good to you—suh!'"

That's the Spirit!

We like the subscriber who "tells us" and continues to play the game. In all our reading there is a certain amount of enduring as well as enjoying. We quote from a subscriber's letter just at hand:

"I wrote you a year ago that I was not in unity with some of the radical ideas of THE AMERICAN FRIEND on the question of peace. I think that the government is capable of conducting the State, War and Navy Departments without advice from any of the churches. I believe in peace as sponsored by the American Peace Society. I am 75 years old and have a Quaker ancestry running back 200 years and am a firm believer in the Quaker faith and do not believe in fighting unless forced to. I admired your attitude during the recent political campaign, and enjoy reading most of the articles in THE AMERICAN FRIEND. I enclose check for \$2.00 which will set me square so that I may continue to read some with pleasure and will endure what don't suit me."

How Subscribers May Help

Church papers are almost invariably published with accompanying deficits, and especially those of small denominations such as ours. Of course we wish to do everything reasonable to keep our

church paper deficit to the minimum. Readers may help by renewing promptly when their subscriptions expire without waiting for a second and even a third notice. This would seem to be a small matter but when the additional postage, stationery and office work involved is computed in terms of hundreds, the sum total is a considerable factor in expense of publication. Immediate renewals, when possible, mean a real saving to us.

If it is inconvenient to remit at once, drop the office a postal card that you will pay when you can, so that further notices need not be sent.

A California Subscriber Is Appreciative

"We are enjoying THE AMERICAN FRIEND. I stand with the friend who wrote you he learned more truth about political affairs and what is going on in the world from your paper than any other source. I am glad to have matters weighed and sifted and placed before us in a condensed form so I do not have to search through the trash of the ordinary newspaper to find the truth. Your readers should send thanks instead of criticism. Yet criticism is stimulating isn't it? I appreciate hearing from so many of the Friends' meetings and their activities—so many I did not know existed. 'Just keep on Keeping on.' The deep spiritual thought we get from each number we appreciate too."

JACOB M. VARNEY

Jacob Varney, scion of one of the old Friends families who were among the first settlers in this community, was born July 20, 1864, near Glens Falls, N. Y., and passed away at his home in Glens Falls, N. Y., January 26, 1929. He is survived by his wife, Mary Haviland; a son, Addison, and a daughter, Ruth.

For forty years he had been in the wholesale and retail flour and feed business in the city. He was a member of the Board of Directors of the South Glens Falls National Bank and a member of the Board of Managers of Oakwood School at Poughkeepsie, N. Y. He was successful in business, but by no means bound by it. Ministering to human need, was his burning desire and his occupation simply furnished a channel of expression.

Spontaneous expressions of appreciation have come from literally every type of person in the city, and the very life pulse of the church pauses then starts again with new courage. It is no meaningless eulogy to say that a saint has lifted them nearer to God, then through the door called death has merged into the great life of God. "God's finger touched him and he slept."

His life was the soul of practical Christianity. One could feel the reality of his spirit. Life for him was quality not quantity. It was allowing God to live in and through him, and not merely remaining here the allotted span of years.

His Meeting sustains a serious loss in the passing of this weighty Friend. His absence will be felt keenly in the business. For year he has been treasurer and carried a good part of the load of finances. But most of all his sheer spiritual strength will be missed. It is hoped that all may be able to incarnate that spirit of love and goodness which was his, because that is God in man.

SAMUEL E. LEWIS

Born in Randolph County, Indiana, in 1852, Samuel E. Lewis, son of Samuel and Lucinda Lewis, came with his parents to Redfield, Iowa, when a child, attended the district school and at 21 enrolled as a charter member of Penn College, Oskaloosa, in which institution he ever maintained a deep interest. In 1880 he married Jennie Kitchen and to them three children were born: Elmer J., Thia and William Ray. For twenty years he was a teacher in the public schools of Iowa and Nebraska. A birthright member of Friends, he was a loyal, earnest worker in the Bible School at Redfield, Bear Creek and Earlham, Iowa, and later in Paonia, Colorado.

His wife died in 1886 and five years later he married Julia A. Barnett and to them a daughter, Lena was born. In 1905 he moved with his family to a fruit ranch near Paonia, where he since resided.

After a brief illness of pneumonia, he peacefully passed away, January 4, 1929, in his 77th year, being survived by his wife, his son W. Ray Lewis of Denver, and daughter, Lena Taylor of Paonia, and five grandchildren.

Membership with Friends meant much to him, and his friendship with God and Jesus Christ was real and vital. One joy of his life was the family altar which had a sweet moulding influence upon his children and grandchildren.

AT WEST BRANCH

(Continued from page 146)

adilla, N. Y., who was with us on the first Sunday of the year.

The size of the congregation the past month has been diminished considerably by deep snow and sickness. There is cause for rejoicing, however, in that it has not been necessary to close down the meeting, because of the faithful interest of those who are able to help in any way. Although the recent epidemic of "flu" visited nearly every family, there have been no fatalities. A church bulletin is keeping people informed and furnishing the thought of the morning sermon during this time of difficulty in all meeting together.

The monthly meeting has adopted the plan, during the winter months, of holding its monthly business session in the afternoon, following a dinner together at the meetinghouse, as more people can attend a day session at this time of year.

A CORRECTION

By an oversight the proper changes in the head of "Quarterly Bulletin" in last week's issue, page 111, were not made. Instead of "Adult Organized Classes," it should read "Young People's Organized Classes." Kindly turn to the page and note the correction as more fitting to the subject matter.

BIRTHS

GIFFORD—To Ralph E. and Anne Cameron Gifford, South Westport, Mass., members of Allen's Neck Meeting, January 31, 1929, a daughter, Joan Paige.

KELSEY—To Hadley H. and Estella Culver Kelsey, Wilmington, Ohio, February 9, 1929, a son, David Culver.

MARRIAGES

MARTINI-HUNT—At the home of the bride's parents, Mr. and Mrs. M. W. Hunt, December 1, 1928, Marie Hunt, a member of Fairmount Friends Meeting, Fairmount, Indiana, and Karl Martini residing near Matthews, Indiana, the pastor of the Christian Church officiating.

DEATHS

BROWN—At her home near Salem, Iowa, February 4, 1929, Hannah, daughter of Charles and Pamela Maxwell, and widow of Benjamin Brown, in her seventy-third year. She was a birthright member of Friends and an elder in Cedar Creek Monthly Meeting, a life member of the W. C. T. U., and the last charter member of the local missionary society organized in her home in 1898. An invalid for several years, she was a patient sufferer. Three sons, a daughter and three stepchildren survive her. Funeral service was conducted by Allan Reynolds, pastor at Cedar Creek Friends Church and interment made in cemetery nearby.

KEMP—At his home in Carmel, Indiana, February 5, 1929, after an illness of only two days, John F. Kemp in his eighty-third year. A life long member of Friends, he took an active interest in the welfare and activities of the church, serving as clerk of Carmel Quarterly Meeting for more than thirty years.

MILLS—At her home in Earlham, Iowa, on January 31, 1929, Ann M. Mills, daughter of John and Mildred Mendenhall, in her eighty-sixth year. Born in Indiana she came to Iowa in 1869, and was married to William Wroe in 1870. After his death, ten years later, she assumed the full care and support of the home and the two children. She was married in 1889 to David Mills who was called by death in 1906. A birthright member of the Friends church, she always kept an earnest, prayerful interest in all the church work. Her very presence in the meeting was a blessing and

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help to many. The place in the Lord's House which she has occupied so long and faithfully will be a silent reminder of her life of trust and service. She leaves one daughter, Verda Kenworthy, of Earlham, Iowa, and one son, John Wroe, of Prescott, Washington.

SMITH—At his home in Wilmington, Ohio, February 2, 1929, suddenly, after almost three years of affliction from cerebral hemorrhage, James E. Smith, aged eighty-one years, son of Daniel and Anna Smith. He was a member and elder of the Friends church in Wilmington, and attended church and Sunday school as long as he was able. At one time he was superintendent of the Clinton County Children's Home, holding the position for 23 years. In 1877, he was united in marriage with Mary E. Osborn, daughter of Peter and Eliza Ann Moore Osborn, and they lived to celebrate their fiftieth wedding anniversary. Besides the widow are left the two daughters, Mrs. Robert White and Mrs. Lee Hawkins and two grandchildren. Funeral service in charge of the pastor, O. Herschel Folger, was held in the Friends church.

THOMPSON—At the home of his son, Ralph, San Marino, California, January 24, 1929, Silas E. Thompson, son of Jonathan and Sarah (Dixon) Thompson, in his 76th year. Born in southern Indiana, he went as a young man of 23 to Earlham, Iowa. Here he was married, some forty years ago, to Clara Hightower and in that vicinity they spent most of their lives. Failing health prompted them to move to California about four years ago, and here he delighted in the flowers and sunshine of his new home, and at his request was buried where these beautiful things abound. He has been a useful and faithful Christian and a valuable member of the community and the church. His membership was in the Los Angeles Meeting and the services were conducted by the pastor, David Henley, assisted by others.

WRIGHT—At his home in Greentown, Indiana, January 13, 1929, Curtis B. A. Wright, son of Amos P. and Vashti Wright, in his fifty-third year. Soon after his marriage to Pearl Mannering they united with New Salem Friends Meeting. Four children were born to them: Floyd,

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Dallas and Lucille Gentry of Greentown and Walden of Indianapolis. He lived an exemplary life, being active in church and Bible school and in community affairs, and for many years was in the mail service. The end came suddenly upon retiring for the night having attended meeting and school earlier in the day and spent the evening with members of his family at home, but he had chosen the good part and was ready to go.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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